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SOCIALISTS, ATTEND!

HORACE GREELEY speaks:

"A serious obstacle to the success of any Socialistic experiment must always be confronted. I allude to the kind of persons who are naturally attracted to it. Along with many noble and lofty souls, whose impulses are purely philanthropic, and who are willing to labor and suffer reproach for any cause that promises to benefit mankind, there throng scores of whom the world is quite worthy—the conceited, the crotchety, the selfish, the headstrong, the pugnacious, the unappreciated, the played-out, the idle, and the good-for-nothing generally; who, finding themselves utterly out of place and at a discount in the world as it is, rashly conclude that they are exactly fitted for the world as it ought to be. These may have failed again and again, and been protested at every bank to which they have been presented; yet they are sure to jump into any new movement as if they had been born expressly to superintend and direct it, though they are morally certain to ruin whatever they lay their hands on. Destitute of means, of practical ability, of prudence, tact and common sense, they have such a wealth of assurance and self-confidence, that they clutch the responsible positions which the capable and worthy modestly shrink from; so responsibilities that would task the ablest, are mistakenly devolved on the blindest and least fit. Many an experiment is thus wrecked, when, engineered by its best members, it might have succeeded."—*Recollections of a Busy Life*, p. 154.

CHEERFUL VIEWS.

[From Dr. Storrs's Centennial Oration.]

I scout the thought that we, as a people, are worse than our fathers! There has never been a time—not here alone, in any country—when the fierce light of incessant inquiry blazing on men in public life would not have brought out such forces of evil as we have seen, or when the condemnation which followed the discovery would have been sharper. And it is among my deepest convictions that, with all which has happened to debase and debauch it, the nation at large was never before more mentally vigorous or morally sound than it is to-day.

[From Mr. Ewart's Centennial Oration.]

The spirit of the nation is at the highest—its triumph over the inborn, inbred perils of the Constitution has chased away all fears, justified all hopes, and with universal joy we greet this day. We have not proved unworthy of a great ancestry; we have had the virtue to

uphold what they so wisely, so firmly established. With these proud possessions of the past, with powers matured, with principles settled, with habits formed, the nation passes as it were from preparatory growth to responsible development of character and the steady performance of duty. * * * With a just deference to the age, the power, the greatness of the other nations of the earth, we do not fear to appeal to the opinion of mankind whether, as we point to our land, our people and our laws, the contemplation should not inspire us with a lover's enthusiasm for our country.

MUTUAL CRITICISM.

I.

CRITICISM is no new thing under the sun. It is at least as old as art, literature and public life. The writers, artists and orators of early Greece and Rome felt its power. The authors whose works now constitute the classics of English literature ran its gauntlet as truly as any Bohemian of our time. The terrible castigations which public men receive to-day are not more severe than those administered in the days of Demosthenes and Cicero. Only Criticism, calling to its aid every modern means of communication, has become more omnipresent.

But MUTUAL CRITICISM—systematized as a means of culture—is a new institution, and of such value, in the opinion of those who have most thoroughly tested it, that its origin, philosophy, manner of application and results, deserve to be more generally known.

In the following article, which was first published in the *Congregational Quarterly*, April 1875, Mr. J. H. Noyes gives the history of

THE ORIGIN OF MUTUAL CRITICISM.

My object in writing is to acknowledge, and, if possible, pay a debt which I owe to Congregationalism.

Mr. Nordhoff, in his late work on the *Communitistic Societies of the United States*, takes pains to exhibit by examples a system of *Mutual Criticism* which is practiced in the Oneida Community, and in his concluding speculations on the advantages of Communism and the essentials of success in it, he again refers to that system in the following terms:

* * * "Finally, there should be some way to bring to the light the dissatisfaction which must exist where a number of people attempt to live together, either in a Commune or in the usual life, but which in a Commune needs to be wisely managed. For this purpose I know of no better means than that which the Perfectionists call 'criticism'—telling a member to his face, in regular and formal meeting, what is the opinion of his fellows about him—which he or she, of course, ought to receive in silence. Those who cannot bear this ordeal are unfit for Community life and ought not to attempt it. But, in fact, this 'criticism,' kindly and conscientiously used, would be an excellent means of discipline in most families, and would, in almost all cases abolish scolding and grumbling."—*Nordhoff's Communities*, page 413.

In the *Congregationalist* of January 28th there is a notice of Mr. Nordhoff's book, in which his "amusing" description of a criticism which he witnessed at the Community is quoted, and another use that might be made of the system is suggested, thus:

"We wonder how criticism would work as a means of grace in some of our churches?"

Now, the good thing I wish to do is to give the history of this system of *Mutual Criticism*; first, because that history really belongs to the *Quarterly* as the representative of Congregationalism (as I am about to show), and secondly, because the usefulness of such an institution ought not to be limited or hindered by a misapprehension of its origin. The truth is that *Mutual Criticism* as a "means of grace" was not invented by me or by the Oneida Community, but was practiced in the very in-

nermost sanctuary of the Congregational Church, more than forty years ago, and owes its existence to the same great afflatus that gave birth to the Missionary Societies, the Bible Societies, and all the other institutions of modern religious benevolence. The proof of this statement I will now proceed to give.

In an account of my own religious experience, which I published in 1844, I stated where I first found and practiced and submitted to criticism, as follows:—

"In consequence of my decision to become a missionary, soon after I entered the Theological Seminary at Andover, my connection with the missionary brethren became very intimate, and I was admitted to a select society which has existed among them since the days of Newell, Fisk, etc. Among those with whom I was thus associated, I remember Lyman and Munson, who were killed by cannibals some years ago on one of the islands in the East Indies; Tracy, who I suppose is now in China; Justin Perkins, the Nestorian missionary, and Champion, who went to Africa, but subsequently returned and died. One of the weekly exercises of this society was a frank criticism of each other's character for the purpose of improvement. The mode of proceeding was this: At each meeting, the member whose turn it was to submit to criticism, according to the alphabetical order of his name, held his peace, while the other members, one by one, told him his faults in the plainest way possible. This exercise sometimes cruelly crucified self-complacency, but it was contrary to the regulations of the society for any one to be provoked or complain. I found much benefit in submitting to this ordeal, both while I was at Andover and afterward."—*The Perfectionist*, April 20, 1844.

I cite this old record because it was written and printed several years before the existence of the Oneida Community, and before any attempts were made to practice criticism among Perfectionists. In the course of last year, 1874, Mr. Henry W. Burnham, a member of the Oneida Community, undertook to follow the clew furnished in the above paragraph of my religious history and was led into a very interesting investigation. He obtained at Andover the names of twelve living persons who had been members of the secret society above referred to, and addressed to each of them a copy of the following circular:

"DEAR SIR,—I am engaged in some historical researches relating to the early interest in the cause of Missions at Andover Theological Seminary, and I have been advised to apply to you for information on certain points. What I wish to know is the history of a secret society of missionaries called 'The Brothers,' which is said to have originated at Williams College, with Mills, Fisk, Newell and others, and was existing at Andover certainly in 1832,—how much longer I cannot say.

"If you belonged to that society, or knew any thing about it, will you be kind enough to tell me what you remember about a system of *Mutual Criticism* which was practiced in it? I have been informed that each member, in turn, offered himself and was subjected at the weekly meetings, to the free remarks of all his brethren on his faults. I should like if possible, to ascertain when and with whom this practice originated, and how long it was continued. Any other information which you may think proper to communicate about 'The Brothers,' will be gratefully received.

"Yours respectfully, H. W. BURNHAM."

In the course of a few months answers were received from nine of these persons. Some of them were unable to recall any thing of importance relating to the special subject of criticism; but nearly all expressed enthusiastic interest in the memories which Mr. Burnham's letter awakened. Two of the responses were so satisfactory and conclusive in regard to the origin of the institution of criticism and so interesting in themselves, that I shall here copy them in full:

[Letter from Rev. John A. Vinton.]

"Winchester, Mass., Feb. 23, 1874.

"MR. H. W. BURNHAM:

"My Dear Sir:—You inquire respecting a 'secret society of missionaries.' You should have said, not 'of missionaries,' but 'of persons intending to become foreign missionaries;' for a considerable number of persons, at one time or another, were members of that society who never became missionaries. They all intended to be missionaries, but some

were hindered by circumstances beyond their control, of whom I was one. The society was not called 'The Brethren,' but 'The Brethren.' In all such matters it is best to be exact.

"This society, as is often the fact, was very small in its beginnings. It was formed in the N. W. lower room of the East building of Williams College, Sept 8, 1808. It consisted of only six young men, students of that College: Gordon Hall, who graduated in 1808; Samuel John Mills, Ezra Fisk and James Richards, 1809; Luther Rice and John Seward, 1810. I have the impression that Richard Chauncey Robbins, 1809, was also one of them; but of this I am not sure. Fisk, Seward and Robbins were prevented from going. The Constitution, names and all, were written in cipher. Great pains were taken to keep the whole affair secret, and nothing was known of it, save by its members, till long since I left Andover, which was near the end of Sept., 1831. There were reasons then for secrecy which do not exist now. The whole affair of missions to the heathen was then regarded as savoring of infatuation, as the supreme of folly. Very few thought otherwise.

"You mention Newell as one of the founders of the 'Society of Brethren.' Mr. Newell graduated at Harvard College in 1807, the year before the Society was formed. If ever a member, it was after the transfer of the society to Andover, in the winter of 1809-10.

"This society was wholly distinct from any other, as, for instance, from the Society of Inquiry, and from the Committee on Foreign Missions, at Andover, and from the American Board. It moved in a sphere of its own, silent, gentle, and unknown, but operating powerfully and producing important and lasting effects.

"The object of the society, as expressed in the Constitution, was, 'to effect, in the person of its members, a mission or missions to the heathen.'

"I look back with a sacred awe, and interest which can never cease, on my connection with the 'Society of Brethren.' Your call on me for information has struck a chord in my inmost soul. I had from my childhood—say from 1810—been deeply and tenderly interested in Foreign Missions. I had read in the old *Panoplist* the letters of the missionaries, and the proceedings of the English Missionary Society. The names of Vanderkemp, Kicherer, Carey, Thomas, Marshman, and Ward, were familiar as household words. I well remember the early efforts to send missionaries from this country; the formation of the American Board. I heard the early missionaries, Hall, Nott, Judson, and Mills, preach; I read with the deepest interest the *Memoir of Harriet Newell*; I knew of the various missions as they came into existence. My mind was always, and increasingly, attentive to the subject. Being thus interested, the fact became known to others, especially at College (Dartmouth) and at the Seminary. I was active in the Society of Inquiry, and in every way then open to me.

"At length, on the evening of Feb. 2, 1830, being then a member of the Middle Class in the Theological Seminary, Andover, I was invited to a room occupied by a friend in the Seminary. I found myself in the presence of perhaps six or eight students, well known to me as ardent friends of missions. The question was then and there put to me, in a form in which I had never heard it before, 'Are you willing to go on a Foreign Mission?' I was at first startled, and asked a little time to consider and pray over it, before returning an answer.

"Two or three days afterward I devoted a day to secret fasting and prayer; laying aside all my studies, and all worldly thoughts as far as possible, and endeavoring to look to God with full purpose and singleness of heart; and I can truly say, through the grace of God given unto me, that it was a precious, profitable day to me. [Diary.] Then follows a full account of the confessions and supplications made that day.

"I consulted Dr. Woods, Dr. Tyler, and others who knew me best, and the result was a full devotion of myself to the work of a foreign missionary—a determination which I have never since regretted. I soon gave my answer to 'The Brethren' to this effect, and was admitted a member of their body, after a solemn promise to 'keep secret the existence of this society.'

"I attended their meetings and took part in all of their efforts; I suppose I know as much about that society as any man living. We did what we could to promote a spirit of missions, not only in the Seminary, but wherever there was opportunity elsewhere, attending monthly concerts, etc.

"I can truly say no part of my life was more happily spent, and no part affords me more pleasure in the retrospect now, after the lapse of more than forty years. I was brought near to God and to Heaven, and I now deeply lament that my purpose of making known Christ to the heathen was defeated by circumstances beyond my control.

"The Brethren had one practice which I have never known to exist elsewhere. Every member, when his turn came, was expected to submit to a thorough criticism of his character and prevailing habits. I do not remember how often this matter was attended to, nor do I remember how often we met. As there were so many other meetings, class meetings, meetings of the Rhetorical Society, of the Society of Inquiry, etc., I think we did not meet oftener than *once a month*; but I am not sure. But I am sure of this, viz., that

during the twenty months that I was a member of the society of 'Brethren,' my turn to be criticised in the manner just referred to occurred only *once*; and believe me, once was enough for a life-time. Such an operation I never went through before or since. I have before me at this moment the remarks then made on my manner and way of doing things, in prayer, in conversation, etc. The process was severe and scathing in the extreme. Most of the remarks were just and kindly intended; some of them were, I have always thought, unkind, unjust, and rather *too severe* at least. At the same time, as I wrote in my journal, I was conscious of other faults, more heinous and more dangerous to my soul and to the cause of Christ, as committed more directly against God.

"The immediate result was to drive me to the blood of sprinkling, the fountain opened for sin and uncleanness. After I went to my room I could but weep before God over my numerous faults they faithfully exposed.

"Among those who took part in this process were Schauffler, now of Constantinople, Lyman, now in Hawaii, Munson, and Lyman, the martyr missionaries of Sumatra, and nine or ten others. "Respectfully yours, JOHN A. VINTON."

[Letter from William Arms, D. D.]

"DUQUOIN, ILL., Feb. 25, 1874.

"H. W. BURNHAM:—

"Dear Sir:—Yours of the 19th inst. is at hand. Not knowing your object fully, and not knowing whether the ban of secrecy is removed from the society to which you refer, I may not give the exact items you wish, but I will do the best I can. It is evident that you are not a member of the society, nor do you know its name, and for the above reasons I shall not at present give you the latter.

"There was a society formed at Williams College originally by Mills, Hall, and Richards, and joined afterward by Newell, Nott, and Judson in 1808, who held their weekly meetings on the 'banks of the Hoosac by the haystack,' for the purpose of prayer and consultation on the subject of Foreign Missions, the object of which was, as expressed in its Constitution, 'to form in the person of its members a mission or missions to the heathen.' Their minutes were for a time kept in cipher, but after a while they were written in full. In the spring of 1810 Mills took this society with him to Andover, where he and his associates immediately took measures which resulted in the organization of the American Board of Commissioners for Foreign Missions. In 1831-32-33 it still existed at Andover, and had branches in many of the colleges in New England, and in Auburn and Princeton Theological Seminaries. At that time it counted in its list of members all the secretaries of the Board, nearly all the missionaries in the field, gentlemen and ladies, and all the students at Andover who were known to contemplate the work of missions as a personal concern. And though their existence as a society was unknown, they had a controlling influence in the seminary. The president of the Society of Inquiry was always a member of that circle. They had their weekly meetings for prayer and consultation. At these meetings they did discuss the characters of one another, all in kindness and love, but sometimes they did rake us pretty hard. It was here that all their plans were discussed and adopted. It was here that the American Board of Foreign Missions had its origin; and it was here, too, that many of our benevolent societies had their inception and plan of arrangement laid. Among these I would name the American Board for Foreign Missions, the American Bible Society, the United Foreign Mission Society, the African School Society, the American Tract Society, the American Temperance Society, and I believe one or two others. It was at one of these meetings that Bro. Henry Lyman proposed that he should turn Baptist, giving as a reason that the Baptist Society were in greater need of missionaries than the Congregationalists. I mention this as a specimen.

"How long the society continued in operation I know not, but I know that it lived long enough to have its influence felt to the remotest corner of this ruined world. It was in the meetings of that sacred conclave that I spent some of the happiest, and I might say some of the most profitable hours of my life.

"You will see in Choules' and Smith's *Origin and History of Missions*, in Vol. II, p. 234, an article that will give some light on the subject, and if I can add any thing to aid you in your enterprise, let me know it. Probably long ere this the secrecy has been removed from the society, and something more might be said, though not a great deal.

"Respectfully yours, WILLIAM ARMS."

Thus it is shown that the institution of Mutual Criticism belongs to Congregationalism,—was the product of its purest devotion, its era of martyrdom. If there is any thing rational or useful in it, Congregationalists ought to have the benefit of it without borrowing or paying a royalty to the Oneida Community. All that I or the Community can claim is that we have adopted the institution and made the most of it. Perhaps our long and varied experience in testing it will sometime be worth something to the world. But the honor of the invention belongs to the missionary spirit of the Con-

gregational Church, and I would as soon rob the grave of my mother as take credit to myself for what that church has done for me. JOHN H. NOYES.

Wallingford, Conn.

The *Congregationalist*, in commenting on this number of the *Quarterly*, says: "This article of Mr. Noyes's is one of curious historical interest and valuable significance," and establishes beyond question "that criticism after the manner now followed at Oneida was one of the exercises of 'The Brethren' at Andover."

THE STORM BREWING.

THE people's heart is consciously freer: and we are all sensible of a full measure of self-gratulation because the bells of the centennial Fourth of July more honestly than in 1776 peal forth "Liberty to all in the land." Yet twenty years ago the prospect of universal freedom—the breaking of the slave's chain—seemed far remote, and its realization was surrounded with uncertainties. The veil of the future, even in 1860, was so thick that the wisest—those upon the vantage ground of the pinnacle of power, at the centers of influence and government—saw no further ahead than the common herd of mortals occupying any of the lower levels. The change came as though the wand of an omnipotent magician had been waved over one-half the land, and revolutionized its social condition—a perfect work was so suddenly accomplished.

Looking back upon the course of the events attending this change, the rapidity of it does not now amaze any one; and what has been done in respect to slavery, even here in our own century, and in our own land, may by the same Mighty Hand, stretched down from above, be performed in respect to other stubbornly rooted institutions, however dear they are now to the heart, or precious in human estimation. When the hour comes who shall say, "What doest thou?"

To human eyes the progress of great changes is often so subtle, the hand of fate is so silent in its approach, that its final, effectual blow startles both its friends and foes. So we may calculate the history of future changes, and believe they will be as rapid and as radical as any in the past. And we have reason to believe such are impending; that the forces of the grand enginery of God are at work to bring on the promised days of "peace and good-will." They who now have the courage and ken to look into the face of the future, see many a sign, and hear the sounds of the inevitable storm, while yet they rejoice in the convictions of the good to follow. Tokens of such change stare upon us. It were not too much to say that these "hopes of coming years," are now stretching out their arms from beneath great difficulties, selfish opposition and prejudice, where they struggle for deliverance, as though they felt they had a right to find sympathy and aid in Christian hearts and hands.

The three principal spheres of human activity and power show the perturbations of impending crises.

Commercial life is ill at ease. The universal unrest, and feverishness exposed in the frequency of financial distress, depressions, wide-spread collapses and panics, or in the wild extravagance of the overflow and flood of abundance in their alternate seasons; the trades-union combinations, with their ill-studied endeavors to escape the thrall of capital, their hasty, passionate resolves and unwise leaderships; the unuttered cares and grievous burdens upon the hearts of operatives and laborers in the lower grades of workmen, and which no temporary accommodation or compromise can satisfy and unseat; the tentative experiments of more or less successful or unsuccessful coöperation which have to do with the production or consumption of the materials of daily life; all these have a voice which speaks with a varying force and warning of impending change, of a demand for something better—something which must meet the felt and unrelieved

wants of the new and larger, brighter day in which we are living.

I hope it will not be misunderstood or give offense for me to say a few words about coming changes in the range of religion; doing so with the reverence and fervid hope which belongs to one whose life is hid with Christ in God.

I conceive that the signs of change here are most emphatic, and cannot be wisely overlooked. We may have wondered how often since man began to worship, that old scene between those Roman augurs has been imitated, who laughed in each other's faces as they went about the performance of their superstitious rites. It were a most amazing revelation if to-day the mask were withdrawn and the revelations of the heart's creed contrasted with the public confession, or if the anxious, weary doubts and fears of the Christian's inmost soul were brought forth to view. No synod or council, no angel from heaven clothed in thunder, and his presence as lightning, could more truly proclaim that the church of Jesus in all lands is out of course, than is evident to both those within and without its walls. It has failed to bring the glory it ought to the name of its Lord and Master. After eighteen centuries they who in separate bands respectively claim to be in the way of truth, yet have fellowship with but a small fraction of all on earth, and with whom they should be in complete union, nay, in Communism, even as they profess to be with Christ himself. There is a sad significance and alarm in the fact that the churches of Christ in the great centers of civilization are the property of, and for the rich, as much as the merchandise in his store or the luxuries in his dwelling-house; the multitudes in good standing in the churches are not shining as lights in the world, being without power, though overflowing with the form of godliness; and in vast proportions the church itself is the world's stumbling-block. The example of Christ as a perfect man is ignored; the faith and love of Christ as the rule of life lightly esteemed, and the gospel object of securing for man a perfect holiness through the new covenant not only put out of sight, but denied.

The present time brings up the fact that the material and worldly power in the churches is advancing. Notwithstanding the multiplication of the mechanical agencies for religious operations, spirituality is not gaining—than which there could be no more ominous warning and token of needed change—the best guaranty that change will come.

An approaching crisis is signaled in the line of social affairs. The moral standards of society are lower in spirit and truth, though in some respects higher in pretension, than in times past. The relations between the sexes, young and old, married and unmarried (of which facts the widely-bruited scandals are but straws upon the wind's breath), are freer and less delicate and high-toned and safe than they were in former generations. There is a lamentably low gauge of political, professional, and mercantile morality, which is confessedly far below true ideals, oftener aiming at money-making than the general good of mankind, this last being a consideration having little place in common calculations. There is a direct significance of fundamental error and weakness in the failure of reformatory societies to even stem the tides of vice and dissipation, and this fact, taken in connection with the notable circumstance that the impulse to further, and heart and soul-stirring attempts to secure reform and revolution spring from every corner of the earth, all speak of a state of society which is conscious of its own weak foundations, and false peace, and are the unmistakable premonitions of a coming change. They are the tokens of a dissolution of the old, ready to give way to the better—to that which is adapted to the wants of a state of society wrought upon and molded in the new machinery of the century which has not only metamorphosed the physical world, but has plowed

its own distinctive lines, and is still at work upheaving the strata of humanity or tunneling them, and is casting abroad its multiform and vitalizing thoughts, and bringing into closest contact and sympathy the aggregations of human power in the whole world of intellectual and spiritual life.

Wherefore we labor and wait for the changes which are at hand, and bid a God-speed to every helper, whether near or far; in all things confidently looking for guidance unto the Father of lights, the author of life, and giver of freedom to the sons of God.

J. H. B.

[The lines below, written by Dr. Beaumont, who was born in 1615, have lost none of their fresh and homely flavor, in the lapse of more than two centuries. With the quaintness of garb peculiar to the times, every line is the warm pulse of a poet's heart, to which men's hearts will now throb in response.]

Home's home, although it reached be
Through wet and dirt and night: though heartily
I welcomed was, yet something still,
Methinks was wanting to fulfill
Content's odd appetite; no cheer
Say I, so good as that which meets me here.

Now here at home: not that my board
I find with quaint, richer dainties stored;
No, my high welcome all in this
Cheap, simple word, presented is,
My home, a word so dearly sweet
That all variety in it I meet.

When I'm abroad my joys are so;
And therefore they to me seem strangers too;
I may salute them lovingly,
But must not too familiar be:
Some ceremonious points there are
Which me from pleasure's careless freedom bar.

But Home, sweet Home, releaseth me
From anxious joys, into liberty
Of unsolicitous delight:
My being absolutely free,
Enthrones me in contentment's monarchy.

ORIGIN OF STRAWBERRY CULTURE.

EDITOR AMERICAN SOCIALIST:—Noticing in the *Country Gentleman* of July 6th an article over the signature "J. C., Oneida," entitled "Strawberries about Oneida," in which the writer, perhaps through ignorance, makes quite a mistake in regard to the pioneers in strawberry cultivation in this section, I will, with your permission, correct his statement. The writer says: "About fifteen years ago, Silas Adams and Barnes Davis, farmers still residing in Lenox, Madison County, began the culture of strawberries in Central New York for market purposes. *The Oneida Community next took up that branch of industry*, and since that time one farmer after another has taken to strawberry growing," etc.

Now the facts in regard to the commencement of strawberry culture in this vicinity are as follows: In 1850, twenty-six years ago, and eleven years prior to the date given by "J. C.," I first introduced, on a small scale, the cultivation of the strawberry on the domain of the Oneida Community. I was then manager of the Horticultural department of the Community. In 1851 the plantation was extended, and in 1852 enough fruit was produced to furnish quite a respectable festival, as you will see by the following account taken from the *Oneida Telegraph* of June 26th, 1852:

THE COMMUNITY FESTIVAL.

[From the *Oneida Telegraph*, June 26, 1852.]

"Being unable ourselves to attend the Strawberry Festival of our Community neighbors yesterday, we delegated a friend to be the 'eating editor' for the occasion, who has furnished us with the following:

A very general invitation was extended to the citizens of this and the neighboring villages by the Oneida Community, to visit their grounds yesterday, and partake of their strawberries. Though prevented by unavoidable circumstances from starting until a late hour, yet a desire, which we have long entertained, to visit the premises of our friends, and the thought of these delicious berries, a sample of which we had seen a day or two before, was not to be resisted. We accordingly started at half-past five, and applying a suasion to our steed, which if not as agreeable as that which actuated us, which lay in a certain relation of the gustatory organs to the rich pulp of those enormous berries in prospect, was yet effectual and brought us to the ground a little before six. We met on our way considerable many returning, and involuntarily making an estimate of how much each stomach would hold, and then doubling the amount by what each one carried in their hands we confess that, notwithstanding our faith in our friends for making ample provisions for their guests, we began to have some forebodings for our fate. Our fears were however groundless. Although we met enough to make a very respectable company, we found between two and three hundred persons still on the ground, all apparent-

ly in high glee. Indeed nothing but just such a gathering and a feast of strawberries could have produced so many such pleasant countenances. We were immediately invited to a beautiful bower, made of evergreens, fitted up with benches and tables, and capable, we should think, of accommodating two hundred persons at once, and which we found well filled. The long row of tables in the center, was literally loaded with strawberries, sugar and cream and biscuits and butter, while those on either side were doing ample justice to both. We took our seats among the rest, and though we thought when we hastily glanced at the company as we came in, that the berries were disappearing with a rapidity quite unbecoming so much refinement, we nevertheless, are suspicious that we might have fallen into the same condemnation; and after we had eaten a dish and a biscuit we were inclined to believe our friends, Mrs. H. and T., when each asserted that the other had eaten six dishes and as many biscuits to match; nor did we think it would be so very ungenteel after all.

"Next came a stroll in the garden. As strawberries were the last thing that had interested us, we very naturally sought their bed the first thing. It is an oblong square of an area of about one-fourth of an acre. It is divided off into four or five strips running lengthwise of the bed, of about four feet in width, and with spaces between of about a foot and a half or two feet. The vines, which, by the way, showed no indication of having so recently parted with so much of their rich fruit, are kept in hills and not allowed to run together. We were informed that it was estimated that this small patch will yield about thirty bushels this season. We are rather surprised that there is so little of this fruit raised when it can be done so easily and so cheaply. The vines are very hardy and bear the next season after setting out, and there is no nicer or healthier fruit eaten. They have also a large number of peach trees in their garden, which after so much complaint as we have heard of peach trees dying in this vicinity, we were surprised to see looking so hardy and thrifty. Cannot our neighbors teach us something about raising peach trees? They have also a fine nursery attached, from which they are prepared to fill orders with the choicest of fruit trees. We have not time to mention all we saw here. The grounds are laid out with great taste, cultivated with great care, and, judging from appearances, we should think paid well. Here every thing was in perfect order. Every department of household labor had its appropriate room, every one of which seems to be the most conveniently arranged possible. The parlor, library, etc., were very pleasant. They have also a very neat flower plat, to the right of the front of the house, which is arranged with elegance and adorned with a choice collection of flowers.

"We came away feeling that the influence of such a democratic gathering, so free from formality and restraint, could not be otherwise than beneficial, and that much praise is due the authors of it."

Another writer, describing the same festival in the *Central N. Y. Journal* of July 1, 1852, says:

"We were shown through the garden and flower grounds, their main mansion, the children's dormitory, the school-room, etc. A perfect system of order and neatness prevailed throughout every department. Fruit, vegetables, etc., which we have hitherto regarded as unadapted to our soil, here, under their skill and scientific culture, mature and flourish, as if upon their native earth. Their location is beautiful. All around is wild, varied, and romantic scenery. We could not but think, in the language of another, 'but a few years ago, on the spot where they now sit, circled with all that embellishes civilized life, the Indian hunter pursued the panting deer, here wooed his dusky mate, and the wild fox dug his hole unscared.'"

It will interest your readers to know that at that time the Oneida Community was but three or four years old. A visitor to their place at the present day would scarcely imagine the former comparatively rough and uncultivated nature of that whole region, then so recently reclaimed from the Indian and the wild animals. The cultivation of the strawberry was an unheard-of thing in this vicinity, even in private gardens, previous to the year 1852, and the demand for the fruit was so limited, that a dozen boxes of strawberries offered for sale by the writer, at twelve and a-half cents a box, actually glutted the Oneida market. Nevertheless, the Community continued to enlarge their plantation, as the demand for strawberries increased, until several acres were yearly sent to market. The success of the Community in raising and marketing small fruits soon attracted the attention of their neighbors, and one after another took up the business until at the present time it is said that more strawberries are shipped from Oneida to the eastern markets, than from any other point on the line of the New York Central Railroad. The Oneida Community, though it was the pioneer in establishing the raising of small fruits in this region, has for the last ten years confined its efforts to the cultivation of them for home consumption and canning purposes only.

Yours very truly, H. THACKER.

TREATMENT OF TETANUS.—Dr. John Inray reports most favorably (says the *English Mechanic*) on the effects of the simultaneous use of opium and chloral hydrate in cases of tetanus, both idiopathic, and traumatic. In the tropics this disease exhibits a frequency and a virulence unknown in more temperate regions, and with the sole exception of

hydrophobia, there is perhaps none so unsatisfactory as regards treatment, or so painful to witness (and usually so fatal) as tetanus. Hence the doctor's mode of treatment promises to be of great value. Three cases were treated successfully by the new method—namely, keeping the patients almost continually under the combined effects of chloral hydrate and opium tincture, until all tendency to the recurrence of tetanic spasms had disappeared. As it generally happens that all power of digestion is lost in this disease, it becomes necessary to administer both the medicine and food by means of an *enema*. The power of these combined drugs in controlling and repressing the tetanic spasms is indeed very remarkable, and Dr. Nicholls, who had the patients under his charge, likens it to the action of a heavy weight on a spring, which if the pressure yielded the spring began to rise, but being continually maintained, the morbid nervous phenomena gradually gave way, and the disease was finally vanquished. It is suggested that the administration of these two medicaments by *enema* in hydrophobic cases might probably be followed by favorable results.

AMERICAN SOCIALIST.

THURSDAY, JULY 13, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

HORACE GREELEY's plain-spoken paragraph, given in our first column, is a good caution, not only for those who are starting individual Communities, but also for those who are working for a general Socialistic revival. We indorse it.

WE notify correspondents that we do not feel bound to answer disrespectful and quarrelsome letters. The most peaceable way for us evidently is, to put such letters in the waste-basket, or send them back and say nothing. The best way for those who wish us to answer their letters or to publish them, is to treat us respectfully and try to suit us, at least in regard to the spirit of what they write. As we "run the machine" and are responsible for it, our business is to judge what ought to go into it, and we shall be very likely to be governed somewhat in our choice of what comes to us, by our sense of fair treatment. That is a principle of human nature. Whether it is a rectitude or an infirmity depends on circumstances. Anyhow, correspondents had better bear it in mind.

LOOKING back over the literature of the world, from the time when the old heathen philosophers wrote out their best thoughts on sheepskin to the present, one can almost believe that every thing has been written which can be written. But there are such mountains of books, and so few persons have the leisure to read many of them, that it will be a great economy if people who do read can find some way of giving every body the benefit of their reading. There are good things in the writings of the ancients, Plato, Plutarch and others, as well as in the writings of moderns. We will try to skim off the cream from whatever we read and give it to the subscribers of the AMERICAN SOCIALIST. The extracts from Ruskin in this number will stand as a beginning, and other examples will follow.

THE signs multiply that a strong Socialistic afflatus is at work in the nation. We believe it is destined to affect deeply all classes, and culminate in another grand revival. To help on this work—to give scope and expression to this afflatus, and not to champion any particular form of Socialism—is our definite object as conductors of the AMERICAN SOCIALIST. Whatever matter comes to us that promises to further this object will be published with great pleasure; and we shall not take pains to inquire whether the writer is a disciple of Charles Fourier or Robert Owen, a follower of Ann Lee or George Rapp. But we shall feel ourselves quite at liberty to reject communications written with other objects in view than that of promoting a general movement of practical Socialism. We mean *business*, and we shall not take great pains to publish much from people who have no practical object in view, no genuine faith in any form of Socialism, or Socialism in general—who are mere theorists and word-painters. We receive, for instance, occasional communications from persons who, while extolling Fourier as an oracle of wisdom, show that they have not sufficient faith in him to risk any thing on the basis he presents—who acknowledge that Fourier's system is based partly on competitism, and who defend competitism as one of the fundamental passions implanted by the Creator—who talk as though there were no value in any of the experiments made by the religious Socialists, and evidently have no expectation that any thing valuable will result

from any of the experiments now making. We of course do not feel under any obligations to publish such communications, for the good and sufficient reason that they are not of a character to promote the interests of the movement we have at heart and for which the AMERICAN SOCIALIST was started. On the contrary, they are calculated to quench enthusiasm, and make people feel that Socialism is a fine thing to dream and write about, but not to be realized, at least for a century or two. The AMERICAN SOCIALIST cannot be expected to give currency to such ideas. We promised at the outset to do all we could to solve the question—how to form Communities that shall be sure of permanence and success—and shall keep our eye steadily on this object.

REQUESTS continue to come in for the publication of the early History of the Oneida Community, referred to in previous numbers; the proposed pamphlet on Mutual Criticism is also exciting some interest. Both of these publications will help materially in the solution of the question propounded in our Prospectus—How to form Communities that shall be sure of permanence and success?—a solution rendered more imperative by the recent and prospective formation of new Communities. In debating with ourselves how we can best serve the interests of our readers in respect to these two publications, we have concluded to have them both pass through the AMERICAN SOCIALIST before putting them in more permanent form; and the first installment of the serial on Criticism will be found in the present number. We give this precedence in the order of publication, because the practice of Mutual Criticism went before all our experiments in practical Communism, and because we are anxious that all who are starting or planning new Communities should have the benefit at once of some theoretical acquaintance at least with this subject. It is our settled conviction that no permanent and successful Community can be built without making Mutual Criticism one of its corner-stones.

THE ENLARGEMENT OF HOME.

No more comprehensive object can be had in conducting a paper than that embraced in the statement, "the enlargement and perfection of home." Home is the center of all human interests; its happiness is the objective point of all worthy human effort. Hence, the perfection of home is something which every one must desire; whatever form of it he may prefer, be it small and isolated, or large and socialistic, he will wish for the best, the perfected home.

The question, how large ought home to be, has already been somewhat discussed in these columns, and some tests have been offered for the determination of the proper number to constitute the best home. But it seems to me, that some of those offered are of a varying and uncertain character, and leave us quite as much in the dark as ever. One writer says, in substance, that the home should not be so large that thorough mutual acquaintance cannot exist; that the number should be so limited that each member of the home may meet all the other members several times a day. Another expresses the same thought in this way: that the home should be small enough to enable each member to touch every other daily; it should not be so large that individuals cannot interchange almost daily civilities, and cannot get quite intimately acquainted with all.

In order that the discussion may be worth something now, practically, it should have reference to men and things as they are in respect to capacity for such mutual acquaintance, etc. It will be of little practical consequence to determine how large home ought to be for ideal men and women who shall have the breadth and fullness of being which a few now have, and which it is to be hoped many will have in the future. How large ought home to be for such men and women as there are now? This test of quite intimate mutual acquaintance, of touching each other daily, would not, as I see, furnish any general criterion for the size of communal homes, because the capacities of individuals for this very thing are so varied and diverse; hence, to fulfill this condition for each would require a series of homes varying in size, say from ten to five hundred persons or more. There are those now in whom the flow of the social aura, the "river of living water" from the solar plexus, is so free and abundant that they could fulfill it just as easily in the midst of the larger as others could with the smaller number mentioned. Individuals, I repeat, differ as much in strength and capacity for social interchange as in any thing else. The question of the size of home considered from this stand-point, therefore, is simply one of the social size and power of those who shall compose it. Some men, and as many, perhaps more,

women, can fill a large house, can reach out and meet, feel and move many hearts; their power in that respect is almost unlimited; while, on the other hand, others fill a much smaller sphere and are capable of much less social contact and expression.

In a family or home of hundreds, the former would be entirely at home with every member; while the latter would, in that regard, be limited to a select few, wherever they might be, and to satisfy the conditions of this test in and for such but a small home would be necessary. So it seems to me the only answer this furnishes to the question is this; its size would be measured in every case by the social capacity of those who are to compose it, and when we come to the practical application of this test, the homes so formed would be generally quite small. It may be doubted if there are very many persons who would be able to fulfill this condition of meeting all the other members several times daily, etc., and do much else in the way of study, business, and worship, with more than a score or so of persons.

I think this is true of the relation of friendship, considered as that broad and superior affection which binds heart to heart irrespective of age, sex, or relationship by blood. And it is much more true when we speak of more special and limited relations; for, to make a home complete, it should include all human ties and relationships. It will provide for the aged, for those in full life, and for youth, childhood and infancy. Its members will consist of all these various classes. And this social interchange, this touching each other daily by the members of a home, which is proposed as a test for the size of home, needs to extend to all these as well as to any one or more of them. Small indeed would that home be which should be constituted with the limitations required by such a test as this, and in which it should be practically applied. One of fifty members would surely be much too large for most people as they are; the ordinary family would be large enough. But why impose any such limitations upon home? Why regard such intimate and mutual acquaintance as at all necessary to make the best home so far as numbers are concerned?

It is said that without some limitation of this sort, that in a home of large numbers there is a tendency to individual isolation and to a diminution of real communism. Is this so? Or, if so to any considerable extent in the experiments that have been tried, may it not be fairly attributed to something besides the numbers aggregated? Does it not come rather from that selfish and narrow familism, which is antagonistic to communism wherever found; and would not that work with such persons in a small home of tens as well as in a large one of hundreds of persons? If one has sociability, the capacity of intimate acquaintance extending to a score, or even to fifty persons, can he not find and meet the score or the fifty and thus utilize his social power as well in a home of five hundred, properly and conveniently housed, as if he were limited to one consisting of but the score or fifty? Why should the fact of there being more in his home than he could touch in the way spoken of, drive him into seclusion and isolation as to those? It seems to me the result would be the reverse of that; that in the home of hundreds a person of limited social capacity would more easily find as many intimate acquaintances as he could reach beneficially, than if he were in one containing only as many as he could readily become so acquainted with; and beside, he would be ever under the stimulus which association with numbers would furnish for improving that capacity and becoming larger-hearted in that regard.

In my opinion, a home organized and constituted on this basis of intimate acquaintance of each with all would be altogether too narrow and confined; there would be too much sameness; too little variety and too little scope for enlargement. The model home, I think, should have enough in it to furnish range for finding all degrees of friendship and acquaintance, from the nearest and most intimate of which one is capable to that which exists between those who barely know each other. For one, I want friends and associates of various kinds, with relations to them on different bases. I want some, both men and women, as near as possible; those with whom such intimacy and confidence exist that the life of each is mirrored to the other, but I do not want my home narrowed to the circle of these; I still want others between whom and myself there may be fewer points of contact; I conceive it would be pleasant and profitable to have those whom I should touch occasionally and only because of a taste in common, in respect to some art, science, literary pursuit, industry or other thing; and further, I would have those who, not rising to the position of friends might be regarded as near neighbors

—others still as distant neighbors; and beyond all, those, in large numbers, who are simply fellow-citizens of the miniature state, which, in my estimation a home ought to be. These outer circles would furnish material of which to form new acquaintances, as my progressive needs should require in growing into more and more completeness and perfectness of being. I should say, therefore, that the home ought to be large enough to furnish scope for all possible and desirable human relations.

For a perfected home there must be of course a perfect blending of all interests; but I cannot see that thorough mutual acquaintance of all the members is necessary for that. I do not see why it may not exist without it. I think that perfect unity of interest is possible and easy between those who are entire strangers to each other so far as personal acquaintance goes. For it seems to me we must go deeper than this matter of acquaintance implies. To make a true home, which shall be established upon a solid and enduring foundation, a religious basis is necessary; the members should be bound together by a consciousness and confession that their "fellowship is with the Father and with his Son Jesus Christ." The magnetic power of the spirit of God manifested by the indwelling of Christ in us, according to the New Testament idea, is, in my view, absolutely essential to the permanent existence and happiness of any home, large or small, and, to the working of this power, acquaintance such as we are speaking of cannot be requisite. Compared with this, all other unitizing powers are poor, superficial, evanescent. This, as experience has shown, will purify, intensify and fertilize with good, all friendships, all relations, near or remote, and will produce unity of interest between members of the home, irrespective of these personal relations, and between different homes, though on opposite sides of the globe. Of the wealth of this power little is yet known, but what it has wrought in the hearts of those who have submitted themselves to it, regardless of the degree or extent of their acquaintance, is an earnest of grand results in the future.

J. W. T.

ENFIELD (N. H.) SHAKERS.

Location—Industries—A Tragedy—\$35,000 House—Too Many Buildings.

[Editorial Correspondence.]

Enfield, N. H.

COMMUNITY sites are generally well chosen; but the Enfield Shakers of New Hampshire are especially fortunate in this respect. Their dwellings are on the West or rather southwest shore of the Mascoma Lake, and nearly midway between its two extreme points. The lake is about five miles long, and really very beautiful, almost surrounded as it is by ranges of hills, some of which, by reason of their altitude, might properly enough be called mountains, were not high hills and ridges so common in New Hampshire, and the White Mountains so near and over-towering. The prospect from the heights directly west of the North Family is very fine, reminding one of that from the top of Mount Tom at the Wallingford Community, only the valley here is narrower, and the lake broader and longer; but there are elevations corresponding to the Hanging Hills, Mounts Lamentation, Higby, Beseck, Totoket, Carmel, etc. I was not surprised to learn that visitors from other Shaker Societies exclaim over the beauty of the landscape here. This Society, like most others I have visited, has a large landed estate—some three thousand acres, including a farm several miles distant. It owns the land for two miles along the lake, and far west on the ridge, as well as a valuable woodland across the lake. Their land is more fertile than that of some other Societies; but they frankly state that there is little profit from ordinary farm crops. The narrow strip of land between the lake and the ridge, which rises quite abruptly, is devoted to gardens, orchards, and the cultivation of medicinal herbs, which in some instances are contracted for by the ton.

This Society is enterprising; it was one of the first to put up garden seeds, and has engaged in many kinds of manufactures. It has made linen, cotton, and woolen goods, looms, spinning-wheels, rakes, pitch-forks, brooms, measures, maple-sugar, apple-sauce, etc., etc.; but dropped one thing after another when crowded by close competition. Communists, I have remarked, don't like businesses which compel them to work for less than living profits, nor those which compel them to be constantly on their guard lest others should steal their trade. At the present time the branch of manufactures which seems most flourishing in this village is that of stove-work—butter-tubs, pails, wash-tubs, etc. But they advertise Shaker brooms, measures, garden-seeds, herbs and medicines of various kinds.

A sad tragedy occurred in this Society in 1864 in the murder of Caleb M. Dyer by one Thomas Weir. Weir voluntarily placed his children among the Shakers before going to the war; but on returning sought to get control of them again. He was allowed to see them; but his visits being repeated, and his object being understood, Elder Dyer denied him the liberty of conversation with them. Weir thereupon determined on revenge; and arming himself returned to the Society again and asked to see his children; and being refused permission drew his pistol and shot Mr. Dyer. The wound proved fatal. Weir is now in State Prison under a thirty-years' sentence. As he was fifty-two when he entered, it is not likely he will again be a free man. It is said the children did not wish to leave the Society; and that Weir was a reckless, unprincipled man is sufficiently apparent. Mr. Dyer, who was long Trustee of the Society, was greatly beloved at home and respected abroad.

At the middle or Church Family there is a large granite dwelling-house, 100 feet by 56, which cost \$35,000; it was built in 1837, at which time it was supposed to be the most expensive building in the State. The house is of course furnished with every convenience then thought desirable, and made in the most thorough manner from cellar to attic.

I am impressed here, as I have been in every Shaker Society I have visited, with the superabundance of buildings. There are here less than two hundred members (Nordhoff says only one hundred and forty), and there are dwellings enough to accommodate comfortably, it seems to me, several times that number. I cannot be mistaken in saying that the buildings of a single Family of some Societies I have visited, if utilized for instance as they are at Oneida, and giving each member a small room, would accommodate all the Families of those Societies. Undoubtedly, the peculiar social and religious habits of this people necessitate many and large buildings. There must be rooms for the brothers to sit in before their meals, and similar rooms for the sisters; there must be an assembly-room at each Family large enough for their marching exercises in worship, with brothers' and sisters' retiring-rooms adjoining; there must be smaller rooms for conversation meetings; there must be sisters' work-rooms; there must be large private rooms for the members; there must be separate work-shops for the brothers and the sisters; there must be a church where the different Families constituting a Society can assemble for worship; and there must be a separate building for each separate branch of business; and so on. But if the system requires such a multiplicity of buildings, then, so far at least, must it be faulty. Of course the burden of taking care of the buildings falls more heavily on the sisters at the present time than formerly. This Society, for instance, has as many buildings as it had when there were over three hundred members and fewer disabled from active service. The Shakers themselves seem to regret the existing state of things, but will probably go along without very radical changes. Occasionally however a family is given up, and the care of a half-score or score of buildings saved.

Moral to ye new Communities: Think long before increasing the number of your buildings; for every addition, beyond the necessities of comfort and health, not only ties up your capital, but lessens your power of productive industry.

W. A. H.

CONDITIONS OF SUCCESSFUL COMMUNISM.

Illustrations drawn from the Experiences of the Canterbury Shakers.

Charlestown, N. H., June, 1876.

READERS of the "History of American Socialisms" must have remarked, that many of the failures therein recorded of experiments in associative life are ascribed (not however by the author of that valuable work) to unfavorable locations and infertile lands. Thus we are told that the Sylvania Association had only "a barren wilderness to experiment upon; not giving the slightest prospect that it would ever yield a return for the great sacrifices they made. The land was cold and sterile, apparently incapable of supporting the stunted pines which looked like a vast collection of barbers' poles upon its surface." The One-Mention Community was in a "cold region," the soil of which was "generally rocky and barren," dear enough at less than a dollar an acre. The Social-Reform Community had a domain "thickly covered with stones and boulders," and so on. And we are assured that it is not surprising that the experiments failed under such circumstances, and of course are led to infer that their failures were not owing to inherent defects in their principles or members.

This explanation is consoling to all who believe that

Communism ought always to succeed when suitable external conditions are furnished; but, alas! the same veritable History from which we have quoted gives many instances of woful failure when the conditions of soil, climate, etc., were such as to entitle them to a long life. On the other hand, Communistic Societies have in some instances survived and prospered in the midst of the most adverse conditions. The Canterbury Shakers in this State are a notable example. Their organization is nearly a hundred years old. Still they are located in a rigid clime, and the greater part of their land is very poor. A more rough, rocky, untillable region is seldom seen. Not one-tenth of their land can be plowed with comfort to man or beast. There are large lots over which you might pass without touching the ground. Huge boulders and stone walls, high and wide, arrest the eye. Much of the land is on steep hillsides, fit only for pasturage and forest. They estimate their entire domain of about 2,500 acres, as worth on an average, not over fifteen dollars an acre, and would gladly exchange the whole for a few hundred acres in some more favored locality, but for the trouble, expense and other incidentals of removal.

But the founders of the Society were men of high purpose—bound together by the religious element and simple in their habits—just such men, in short, as a member of the Coxsackie Community says they wanted, but had not: "who would be willing to live in simple habitations, and on plain and simple diet; who would be contented with plain and simple clothing, and who would band together for each other's good." It may be said that the Canterbury Shakers had the wit to take advantage of a small stream and create several water-powers, and that the greater part of their wealth has been derived from their manufactures. True, but they lived harmoniously and prosperously together on an agricultural basis, before beginning their career in manufactures—longer probably than any non-religious Community has existed in this country having both an agricultural and manufacturing basis.

Yet Canterbury is one of the most flourishing of Shaker Societies. A considerable space around the buildings has been relieved of its granite burden, and brought under good cultivation. They have fine meadows and gardens, numerous dwellings and barns, a large herd, work-shops, mills and factories for carding and spinning wool, weaving, coloring and dressing cloth, grinding flour and meal, making washing-machines, mangles, brooms, etc., etc. They own farms in neighboring towns and one in Western New York, and apparently lack nothing, unless it be a new and larger church to accommodate the hundreds who would attend their meetings.

It is very well to look out for right physical conditions in founding Communities—not even the Canterbury Shakers would advise starting in such a location as theirs; but experience shows that the indispensable conditions relate to character. Given these, and failure is well nigh impossible; without these, failure is inevitable.

W. A. H.

COMPETISM killed Gen. Custer and his three hundred. Being made subordinate to a General who had not been educated at West Point the devil of Competism took possession of him and devoured him and his band without leaving a man to tell the tale. In the criticisms of the Indian massacre that are circulating, Competism—the opposite of Communism—deserves the lion's share.

THE *Christian Socialist* in its special advocacy of agricultural coöperation has our hearty sympathy. We like its statement, that "coöperation will be advocated on the ground that it is a just, peaceable, Christian method of uniting the claims of Labor and Capital;" and the many advantages it claims for coöperation over competition are well put; but we cannot sympathize with its desire for a great war, nor in the prayer for great scarcity all over the regions where there is now great abundance, nor in the opinion that the burning of London, New-York, or some other great city would be a great blessing. However necessary war, famine, fire, etc., may have been in the past to correct what our cotemporary calls "the evils of over-production," we believe the world, and especially this country, has reached a point where coöperation and still better forms of society based on the principle of brotherhood are to supersede them, and make great production a great blessing to mankind. We note with pleasure that even the *Christian Socialist*, while in one article praying for the ravages of the demons we have named "to give employment to multitudes who need it," in another speaks of coöperation as "something far better."

GEMS FROM RUSKIN.

What the final use may be to men, of landscape painting, or of any painting, or of natural beauty, I do not yet know. Thus far, however, I do know.

Three principal forms of asceticism have existed in this weak world. Religious asceticism, being the refusal of pleasure and knowledge for the sake (as supposed) of religion; seen chiefly in the middle ages. Military asceticism, being the refusal of pleasure and knowledge for the sake of power; seen chiefly in the early days of Sparta and Rome. And monetary asceticism, consisting in the refusal of pleasure and knowledge for the sake of money; seen in the present days of London and Manchester. "We do not come here to look at the mountains," said the Carthusian to me at the Grande-Chartreuse. "We do not come here to look at the mountains," the Austrian generals would say, encamping by the shores of Garda. "We do not come here to look at the mountains," so the thriving manufacturers tell me, between Rochdale and Halifax. All these asceticisms have their bright and their dark sides. I myself like the military asceticism best, because it is not so necessarily a refusal of general knowledge as the two others, but leads to acute and marvelous use of mind, and perfect use of body. Nevertheless, none of the three are a healthy or central state of man. There is much to be respected in each, but they are not what we should wish large numbers of men to become. A monk of La Trappe, a French soldier of the Imperial Guard, and a thriving mill owner, supposing each a type, and no more than a type, of his class, are all interesting specimens of humanity, but narrow ones,—so narrow that even all the three together would not make a perfect man. Nor does it appear in any way desirable that either of the three classes should extend itself so as to include a majority of the persons in the world, and turn large cities into mere groups of monasteries, barracks, or factories. I do not say that it may not be desirable that one city, or one country, sacrificed for the good of the rest, should become a mass of barracks or factories. Perhaps, it may be well that this England should become the furnace of the world; so that the smoke of the island, rising out of the sea, should be seen from a hundred leagues away, as if it were a field of fierce volcanoes; and every kind of sordid, foul, or venomous work which, in other countries men dreaded or disdained, it should become England's duty to do,—becoming thus the scourer of the earth, and taking the hyena instead of the lion upon her shield. I do not for a moment deny this; but, looking broadly, not at the destiny of England, nor of any country in particular, but of the world, this is certain—that men exclusively occupied either in spiritual reverie, mechanical destruction, or mechanical productiveness, fall below the proper standard of their race, and enter into a lower form of being; and that the true perfection of the race, and, therefore, its power and happiness, are only to be attained by a life which is neither speculative nor productive; but essentially contemplative and protective, which does not lose itself in the monk's vision or hope, but delights in seeing present and real things as they truly are; which does not mortify itself for the sake of obtaining powers of destruction, but seeks the more easily attainable powers of affection, observance, and protection; which, finally, does not mortify itself with a view to productive accumulation, but delights itself in peace, with its appointed portion. So that the things to be desired for man in a healthy state, are, that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should not be rich, but content.

Toward which last state of contentment, I do not see that the world is at present approximating. There are, indeed, two forms of discontent: one laborious, the other indolent and complaining. We respect the man of laborious desire, but let us not suppose that his restlessness is peace, or his ambition meekness. It is because of the special connection of meekness with contentment that it is promised that the meek shall "inherit the earth." Neither covetous men, nor the Grave, can inherit any thing; they can but consume. Only contentment can possess.

The most helpful and sacred work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done) not how "to better themselves," but how "to satisfy themselves." It is the curse of every evil nation and evil creature to eat, and *not* be satisfied. The words of blessing are, that they shall eat and be satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger, the bread of justice or righteousness; which hungering after, men shall always be filled, that being the bread of Heaven; but hungering after the bread, or wages of unrighteousness, shall not be filled, that being the bread of Sodom.

And, in order to teach men how to be satisfied, it is necessary fully to understand the art and the joy of humble life,—this, at present, of all arts or sciences being the one most needing study. Humble life—that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, but wholly of fore-sorrow and taking no troublous thought for coming days: so, also, not excluding the idea of providence, or provision, but wholly of accumulation;—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure;—therefore, chiefly to the loveliness of the natural world.

A subscription paper was lately circulated which read thus: "We subscribe and pay the amount set opposite our names, for the purpose of paying the organist and a boy to blow the same."

CORRESPONDENCE.

Boston, July 6, 1876.

EDITOR AMERICAN SOCIALIST:—I take a great interest in the associative idea. Perhaps your little paper has done more to wake into active life my dormant ideas and hopes, than any thing that has happened of late—not certainly because of any new arguments contained in it—but because I feel that you have attained to certain results that I knew must ultimately come if community ideas are true. I believe that Community life is not a selfish life and that the basis is noble, and that its results as Community life—free and separate from any superficial surroundings or creeds—will result in bringing forth a race of men of a higher order of nobility and generosity, and they will feel like going forth on the housetops and proclaiming the doctrine and the life that has made them what they are. And it seems to me that you have labored on quietly and peacefully overcoming difficulties without number until now you have raised the standard of Socialism and are going in to fight for the world under that banner, because you cannot help it; because that which is in you will and *must* come out. This is the ground of my rising hopes. If you had taken the ground of special propagation of Oneida ideas, or any other *special* ideas of Socialism I would not have had the courage I have, and I want to encourage you to continue in your present course until we are so united that a man who is a Socialist, be he "Shaker," or "Fourierist," or any other kind of an "ist" or an "ite," shall be known as one of the great brotherhood; as belonging to our company who are united on the great, grand idea of the *enlargement of home* with all that that sentence embraces of friendship, love, and the social joys and comforts. And I want to see this idea sewed into all of our garments. I want you and us to keep clear of petty disputes in presence of this grand idea. We Socialists are all after the same thing—a decrease of misery for our race, an increase of happiness for all—and it must be that we shall differ in our ways of trying to realize these results. And thus early, in your journal, do I find the same issues opened that twenty-five years ago were discussed without settlement. At that time I could not see the truth as now; I thought the Communists were laboring under a mistake so great that it was not possible to reconcile their ideas with my own. In some things I probably should differ as much now, but I also see now that they are on a ground so much above the plane of ordinary society, that I might paraphrase the Scripture in relation to them and say, "Lift thine eyes to the mountains whence cometh help,"—and I regret that I have not been more in communication with them. Truly Yours,

C.

ADVANTAGES OF CO-OPERATION.

THE *Penn Monthly* for July contains an article by Edmund Wrigley on the "Advantages of the Coöperative Feature of the Building Association, compared with other Plans of Saving." It is a valuable argument, and forcible, but lengthy; and we have space for only the opening and concluding remarks, which ought to be read and pondered by every workman in the country. Mr. Wrigley writes as follows:

Franklin has said to all who labor: "If any one tells you that the workman can become rich otherwise than by Labor and Saving, do not listen to him—he is a poisoner."

Become rich! Not in the sense of the suddenly-acquired millions of the present day; but rich in the sense of the modest competence of one hundred years ago. Rich in the accumulated value of hours of overwork. Rich in the power to repose in age on the surplus energies of a well-ordered life.

The life of the perfect worker seems fully rounded when he gives satisfaction to all who employ his skill, knowledge or strength. To the view of all outside of the worker himself there seems to be nothing left out; he supplies and satisfies all the demands made upon him by those who employ him—and that is all *they* ask of him.

But this is not all—there is a duty owed by the worker to himself; and workmen of all kinds and classes have long ago discovered that their lives are not fully rounded nor their work complete from their point of view, unless they can in some way retain and keep for themselves some share of the gain resulting from their work as a reserve for future use. They have long ago discovered that the words of the sage and philosopher were fitly spoken; and that it is not only necessary to labor, but that it is requisite to *save*, in order to make the life of even the humblest laborer a success.

The disturbing and fretful history of the struggles between Labor and Capital—a long and troubled story of stupidity and ignorance, of crime, selfishness and error—shows forth one phase of the efforts of the workman to wrest from the wealth he has so largely aided to accumulate, a portion to hold on to and call his own.

This is the history of the antagonism between Capital and Labor.

There is another phase of the struggle—a quieter,

calmer history, showing better results—wherein it will be seen that Labor and Capital have gone hand in hand, measuring out to each other the equitable share of each in the joint work, and reaping alike of its gains; a history from which workmen have learned that organized labor is of little lasting benefit without organized and systematic saving.

No study can more profitably engage the attention of the mind bent on the improvement and advancement of mankind in all his social relations, than the simple science comprehended within the few plain and equitable principles which govern the co-operative combination.

It is a study which will bear the closest scrutiny as to its inherent merits and practical results. A thorough knowledge of its principles and a just appreciation of its social value is as yet confined to a few. As a result of this, the laws under which it is allowed to exist are everywhere very imperfect and incomplete exponents and supporters of its principles. In spite of these adverse circumstances, the faith and energy of the people of Philadelphia have combined to achieve results which nothing but true merit could accomplish; and they point with confidence in the strength of their system, to the results of its work as shown in the facts and figures which have been heralded throughout the land. Two things are requisite to the complete success of coöperate work in any community: one of these is the general knowledge of its principles, and a thorough appreciation of its advantages on the part of the people who seek to use it; and the other is, that it should be properly authorized, fostered and protected by comprehensive laws, amply providing for the enforcement of its contracts and obligations.

Coöperation is the opposite of competition. Under the competitive system we are told that 97 out of every 100 merchants fail. What a record! "Competition is the life of trade." *But it is the death of the trader.*

Wherever competition reigns supreme there man will be found with his hand at his brother's throat; where coöperation prevails, there brothers will be found clasping hands.

Competition presents a seething and restless mass of humanity, bent on overreaching one another. In climbing up the hill of life, they seize the feet of those above them and pull them back—the strong overpowering the weak, elevating themselves on the prostrate bodies of their fellows.

Coöperation presents a united band ascending the same hill—the strong helping the weak, and the weak aiding the strong.

Just here the language of Franklin comes to the aid of Coöperation. It teaches that workmen can only succeed in life by being *industrious* and *frugal*. Thus they obtain the means of effective coöperation. They cannot succeed, however, by being only one of these two things. If they are industrious and fritter away their earnings in support of unreasonable and oppressive labor organizations, having for their real object the destruction of capital in the hands of others, they only add fuel to the consuming fires of competition. They are united, it is true; but like an army marching through an enemy's country, they are united for purposes of destruction.

A community of patient, diligent, frugal and contented workers, recognizing fully the power and the beauty of coöperative effort, are like an army of road-builders—they improve the barren places of the earth, and make them to bloom as the rose. Instead of wasting their hours in empty repining, and their strength in useless opposition; instead of listening to the idle talk and empty theories of the "poisoner" and demagogue, they unite, not for the purpose of overthrowing Capital, but with the design of becoming in good time capitalists themselves. Thus my text points the way, and coöperation supplies the means, of creating that almost millennial state of existence for the working classes, which has been the dream of the reformer since civilization first dawned upon the earth.

NEW STORY BY MARK TWAIN.

[From his book recently published in London.]

Tom Sawyer, having offended his sole guardian, Aunt Polly, is by that sternly-affectionate dame punished by being set to whitewash the fence in front of the garden. The world seemed a hollow mockery to Tom, who had planned fun for that day, and who knew that he would be the laughing-stock of all the boys as they came past and saw him set to work like a "nigger." But a great inspiration burst upon him and he went tranquilly to work. What that inspiration was will appear from what follows. One of the boys, Ben Rogers, comes by and pauses, eating a particularly fine apple. Tom does not see him. Ben stared a moment and then said:

"Hi-vi! You're up a stump, ain't you?"

No answer. Tom surveyed his last touch with the eye of an artist, and then he gave another gentle sweep, and surveyed the result, as before. Ben ranged up alongside of him. Tom's mouth watered for the apple, but he stuck to his work. Ben said:

"Hello, old chap; you got to work, hey?"

"Why, it's you, Ben! I wasn't noticing."

"Say, I'm going in a-swimming, I am. Don't you wish you could? But, of course, you'd druther work, wouldn't you? Course you would!"

Tom contemplated the boy a bit, and said:

"What do you call work?"

"Why, ain't that work?"

Tom resumed his whitewashing, and answered carelessly:

"Well, maybe it is, and maybe it ain't. All I know is, it suits Tom Sawyer."

"Oh, come now, you don't mean to let on that you like it?" The brush continued to move.

"Like it? Well, I don't see why I oughtn't to like it. Does a boy get a chance to whitewash a fence every day?"

That put the thing in a new light. Ben stopped nibbling his apple. Tom swept his brush daintily back and forth—stepped back to note the effect—added a touch here and there—criticised the effect again—Ben watching every move, and getting more and more interested, more and more absorbed. Presently he said:

"Say, Tom, let me whitewash a little."

Tom considered; was about to consent; but he altered his mind. "No, no; I reckon it wouldn't hardly do, Ben. You see, Aunt Polly's awful particular about this fence—right here on the street, you know—but if it was the back fence I wouldn't mind and she wouldn't. Yes, she's awful particular about this fence; it's got to be done very careful; I reckon there ain't one boy in a thousand, maybe two thousand, that can do it the way it's got to be done."

"No; is that so? Oh, come now; lemme just try, only just a little. I'd let you if you was me, Tom."

"Ben, I'd like to, honest Injun; but Aunt Polly—well, Jim wanted to do it, but she wouldn't let him. Sid wanted to do it, but she wouldn't let Sid. Now don't you see how I'm fixed? If you was to tackle this fence and any thing was to happen to it—

"Oh, shucks! I'll be just as careful. Now, lemme try. Say—I'll give you the core of my apple."

"Well, here. No, Ben, now don't; I'm afeared—

"I'll give you all of it!"

Tom gave up the brush with reluctance in his face, but alacrity in his heart. And while Ben worked and sweated in the sun the retired artist sat on a barrel in the shade close by, dangling his legs, munched his apple, and planned the slaughter of more innocents. There was no lack of material; boys happened along every little while; they came to jeer, but remained to whitewash. By the time Ben was fagged out Tom had traded the next chance to Billy Fisher for a kite in good repair; and when he played out Johnny Miller bought in for a dead rat and a string to swing it with; and so on, and so on, hour after hour. And when the middle of the afternoon came, from being a poor, poverty-stricken boy in the morning Tom was literally rolling in wealth. He had, besides the things I have mentioned, twelve marbles, part of a jewsharp, a piece of blue bottle-glass to look through, a spool-cannon, a key that wouldn't unlock any thing, a fragment of chalk, a glass stopper of a decanter, a tin soldier, a couple of tadpoles, six fire-crackers, a kitten with only one eye, a brass door-knob, a dog-collar—but no dog—the handle of a knife, four pieces of orange-peel, and a dilapidated old window-sash. He had had a nice, good, idle time all the while—plenty of company—and the fence had three coats of whitewash on it! If he hadn't run out of whitewash he would have bankrupted every boy in the village.

Tom said to himself that it was not such a hollow world after all. He had discovered a great law of human action without knowing it, namely: that in order to make a man or boy covet a thing it is only necessary to make the thing difficult to attain. If he had been a great and wise philosopher, like the writer of this book, he would now have comprehended that work consists of whatever a body is obliged to do, and that play consists of whatever a body is not obliged to do. And this would help him to understand why constructing artificial flowers or performing on a tread-mill is work, whilst rolling nine-pins or climbing Mount Blanc is only amusement. There are wealthy gentlemen in England who drive four-horse passenger coaches twenty or thirty miles on a daily line in the summer, because the privilege costs them considerable money, but if they were offered wages for the service that would turn it into work, then they would resign.

A PEEP AT BILLINGS-GATE.—It may, perhaps, be interesting to point out the localities from which the different kinds of fish arrive. From Yarmouth the supply consists almost entirely of herrings, and the quantity sent up is perfectly astounding. On some occasions, nearly one hundred tons have been dispatched in a single night. From the North of England and Scotland salmon is the staple commodity. The South-Western line brings mackerel, and pilchards come in large numbers from Cornwall. The fresh-water fish pour in from all parts, and are mostly purchased by Jews, who cook and sell them after their peculiar style. The delicate white-bait is captured, during certain seasons of the year, in the Thames, between Blackwall and Woolwich, and in a part of the river where the water is particularly dirty. Lobsters arrive in large quantities from Norway, and the Shetland and Channel Isles. So many as fifty thousand have been known to reach the market in one day; but whatever the supply, the demand is always equal to it. These fish are edible at the age of one year and a half, and are supposed to be in their prime when three years old. Oysters—precious bivalves!—come from all parts, the 4th of August being known in the trade as "Oyster Day"—i. e., the day on which the oyster season commences. The public, however, do not wait for August. Oysters in June and July will suit them just as well. Sprats, humble but tasty sprats, are caught in vast quantities off most parts of the English coast, and also in the Firth of Forth, and come into season on the 9th of November—Lord Mayor's Day. Whether his lordship has a dish of these fish at his inaugural banquet is a matter of doubt to many minds. Our impression is that he has not. The larger kind of eels come from Holland, being well taken care of in water-tanks. Cod is also brought alive to this country,

receiving the *coup de grâce* on its arrival. Soles, plaice, brill, haddock, skate, dabs, turbot, and most of the "bottom" fish are taken off Denmark and Holland. Costermongers have a wonderful partiality for haddock, of which they purchase very large quantities, curing and drying the fish, and selling it in the poorer neighborhoods of London. This is the more curious, as dried haddock is a somewhat expensive luxury if purchased at a first-class fishmonger's; perhaps, however, the costers possess the secret of preparing it in some cheap manner. Flat fish find ready customers in the Jews, who fry them in oil and sell them to those who appreciate such delicacies. In several of the narrow lanes adjacent to Billingsgate are "boiling houses," where the crabs and lobsters are sacrificed, and made to acquire that beautiful red which many people imagine is their natural color. The lobster goes into the boiling water alive—a piece of unnecessary cruelty to be strongly deprecated; but the more sensitive crab is first of all dispatched by the skillful application of a needle. The claws and legs would fly off as if by magic were this not done. Some of the wealthiest men in the city are fish salesmen. Some deal in one description of fish only, whilst others deal in all. The salesman knows perfectly well, by the aid of the telegraph, what sort of supply the morning will bring forth, and is therefore able to make his arrangements beforehand. To this fact, also, a great deal of his prosperity may be referred. There are no less than 800 regular fishmongers in London, and as they all have to make their purchases through salesmen, and those purchases nearly every day in the week, it will readily be seen that the salesman's business is one in which there is always plenty to do. It is impossible to do more than guess at the daily or yearly quantity of fish brought to this market, and for many reasons, the principal being that there are no customs' duties or excise on fish caught on our coasts, and consequently no record is kept of the numbers taken. In a carefully-written article which appeared some years since in the *Quarterly Review*, the writer quoted the opinion of a Billingsgate authority, who estimated the yearly supply as follows:—Salmon, 29,000 boxes, 7 in a box; cod, alive, 400,000, averaging 10 lbs. each; ditto, barrelled, 15,000 barrels, 50 to a barrel; ditto, salt, 1,600,000, averaging 5 lbs. each; haddocks, 2,470,000, at 2 lbs. each; ditto, smoked, 65,000 barrels, 300 to a barrel; soles, 97,520,000, at $\frac{1}{4}$ lb. each; mackerel, 23,620,000, at 1 lb. each; herrings, 250,000 barrels, at 150 each; ditto, red, 100,000 barrels, at 500 each; ditto, bloaters, 265,000 baskets, at 150 each; eels, 9,000,000, at 6 to 1 lb.; whiting, 17,920,000, at 6oz. each; plaice, 36,600,000, at 1 lb. each; turbot, 800,000, at 7 lbs. each; brill and mullet, 1,220,000, at 3 lbs. each; oysters, 500,000,000, at 400 to a peck; crabs, 600,000; lobsters, 1,200,000; prawns, 12 tons, at 120 to 1 lb.; shrimps, 192,295 gallons, at 320 to a pint.—*Cassell's Family Magazine*.

A venerable English divine, who had been dining out the night before, went into a barber's shop one morning to be shaved. He saw that the barber had been getting more drink than was good for him, for it made his hand shake very much, and, naturally indignant, he began to give him a little moral advice by saying: "Bad thing, drink! "Yes," said the barber, "it makes the skin unco' tender."

SUMMARY OF NEWS.

HOME.

Offenbach, the composer, sailed for Europe on Saturday.
Castle Garden, New-York, was burned on Sunday afternoon.
"Naked Truths of Naked People" is the title of a late book on Africa.
One of the graduates of Dartmouth College this year is fifty years old.
There is a Fog Horn on exhibition at the Centennial that can be heard 32 miles at sea.
Yale College has conferred the honorary degree of L.L.D. upon Gen. Sherman.
The Centennial Commission has voted to keep the Exhibition closed on Sundays.
Bret Harte's new play—"Two men of Sandy Bar"—will be brought out at Chicago, some time this month.
The American Social Science Association will hold its Annual meeting at Saratoga, September 5th to 8th.
Fifty casualties and sixty-three fires were the result of the Fourth of July celebration in New-York city.
A train on the Missouri Pacific R. R. was stopped by robbers on Friday night, and \$16,000 taken from the express car.
The decrease of the national debt for the fiscal year ending June 30th was \$29,249,381, or more than double that of the year previous.
The Senate and House of Representatives, by joint resolution, assume the task of completing the unfinished Washington monument, at Washington.
A man by the name of Murphy has ridden 155 miles in 6 $\frac{3}{4}$ hours at Fleetwood Park, near New-York. 20 horses were required with which to perform this feat.
For thirty-one years—from 1776 to 1807, women had and exercised the right to vote in New Jersey. They were debarred this privilege in 1807 by the State Legislature.
The disastrous fight between Gen. Custer's command and the Sioux Indians on June 25th resulted in the death of Gen. Custer, together with 13 officers and from 200 to 300 men.
The *Graphic* proposes to settle the Indian difficulties by keeping the Indians from getting guns. It would be an interesting problem how to get hold of those they already have.
Gen. Santa Anna died in the city of Mexico on June 20th. He was 78 years of age, and has been connected in one way or another with Mexican politics for more than half a century.
Col. Marshall Lefferts died suddenly last week on board a train on the Pennsylvania railroad. He was Colonel of the 7th N. Y. Regiment, and has for many years been prominently engaged in various telegraphic enterprises in this country.
The village of Rochdale, Iowa, was entirely destroyed by

a tornado on the night of July 4th. The village was built upon a small stream, and the rain fell to such an extent in three hours, that every building except one was carried away. Forty-two persons are said to have been killed.

Gov. Hayes has at last published his letter of acceptance of the Republican nomination. He endorses the party platform, favors an early return to specie payment, desires a return of peace and prosperity to the South, and declares that he will not accept a second nomination.

The Post-Office appropriation bill agreed upon by the Committee of Conference has passed both Houses; a compromise having been effected which covered the differences between the two. Among other provisions, it is enacted that the salary of no post-master excepting the one in New-York shall be more than \$4,000 per annum; and the rate of postage on third-class mail matter, except unsealed circulars, is fixed at one cent for every two ounces, or fraction thereof; merchandise and unsealed circulars to remain at one cent per ounce, as at present.

FOREIGN.

Don Carlos, the late aspirant to the Crown of Spain, is in this country.

M. Casimir Périer, the eminent French Statesman, died on July 6th, at the age of 65 years.

Two hundred and thirty persons were drowned by the loss of the Dutch steamer Lieut. Gen. Kroesen, in the Straits of Sunda, in the East Indies.

The English Exploring Expedition in Palestine is making a careful map of the entire country. Out of six thousand square miles, about 4500 have been surveyed and examined.

An English lady has presented to Parliament a petition, with 104,330 signatures, that no more grants be made to the royal family till they give a full account of their present income, and how they use it.

The Bill before the English Parliament to restrict the practice of vivisection meets with considerable opposition from the medical profession. It is, however, likely to pass both Houses, the prevailing opinion in the House of Lords being clearly in its favor.

The latest advices from Turkey report that several skirmishes have taken place between the Turkish troops and the Servians, with various success; the result, on the whole being unfavorable to the Servians. There is some probability that the insurgents will derive help from the Roumanians, though nothing certain is known upon this point as yet.

Col. Gordon has succeeded in placing a small steamer on the Lake Albert Nyanza, and thoroughly exploring it. This lake is found to be much smaller than the Victoria Nyanza, being only about 140 miles long, by 50 in width, and in some parts quite shallow. As no inlet of any size was found, and no connection with Lake Tanganyika in the South, we may now consider the problem of the source of the Nile as definitely settled. As the main stream debouches from the Victoria Nyanza, all that remains is to follow to its source the large tributary which Stanley discovered in his circumnavigation of that lake, and which will no doubt be hereafter considered by geographers as the Nile proper.

ANSWERS TO CORRESPONDENTS.

S. T. writes: "Do you really expect to bring about a general social reform? It is sadly needed, as I am only too well aware; but it looks like an enormous undertaking. I wonder at your hardihood in attempting such a work."
Ans.: Once upon a time we stood upon the verge of an immense railroad "fill." It was a mile long and would require 500,000 cubic yards of earth to make the embankment. Impressed with the magnitude of the work we exclaimed: "What a big job: how long it will take you to accomplish it." "Yes," answered the contractor who stood near; "It is a big job, and it will take a long time, but we only have to move a shovelful at a time." We know that the social-reform job is a big one; and we do not propose to do it all at once; "only a shovelful at a time."
L. T. asks: "What is your opinion in regard to the question of spontaneous generation? Do you consider it proved, or disproved, or neither?"
Yes. That is our "opinion" upon the subject. After reading Bastian's "experiments" we are inclined to believe that he has, in a measure, established his claim for spontaneous generation. Then upon reading Tyndall's, Huxley's and Pasteur's counter experiments and criticisms we are inclined to disbelieve the theories and experiments of Bastian; and so on. At present we have no decided opinion on the subject except that it appears to be narrowed down to a point of personal veracity between the investigators. We are going to wait.
O. M. asks: "Is our present calendar called the Gregorian-Calendar after Gregory the Great?"
Ans.: Our present calendar is a modification of the old Roman or Julian calendar after, Julius Cæsar who fixed the solar year at 365 days and 6 hours, every fourth year being bissextile or leap year. As the true solar year consists of 365 days 5 hours and 49 minutes, this discrepancy of 11 minutes amounted, in 1582, to ten days. To correct this, Pope Gregory XIII ordered that the 5th of October be called the 15th; and to prevent farther irregularities he directed that the year beginning a century should be bissextile only every fourth century. Pope Gregory the Great was called to the Pontificate in 590. He was celebrated for his learning, monastic austerity, and zeal in converting the Anglo-Saxons to Christianity. Gregory VII was a Pope of note. He was the celebrated Hildebrand before his elevation to the Holy See. For full particulars of these Popes see Milman's "History of Latin Christianity."
Says a correspondent in the mountains of Eastern Pennsylvania: "There are five of us down here who are deeply interested in practical Communism. In fact we wish to start a Community, but as yet we can hardly agree as to the best way to begin. One of our number stoutly insists upon having, as a basis of operations, a large farm; while one or two of the others (including myself), are a little dubious about starting a Community here on these barren mountains. I have more faith in some manufacturing business as a means of support. Do you think we can succeed?"
On an agricultural basis, a big farm, poor land, and lack of agreement, we should say your success would be more than doubtful. We should advise to postpone your actual trial of Communism until you can all agree upon some one policy, or plan of operations.
"Is the 'Society for the Prevention of Cruelty to Animals' of which Mr. Henry Bergh is the President, the first society of the kind?"
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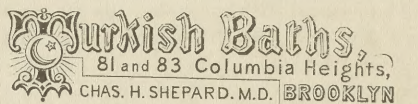
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